



ISSN 2456-3110

Vol 1 · Issue 3

Sep-Oct 2016

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS



Charaka
Publications

Indexed

Concept of *Manasa Prakruti* as described in *Charaka Samhita*

Sachin S. Bagali, Umapati C. Baragi¹

Assistant Professor, ¹Reader, Department of Basic Principles, BLDEA'S, AVS Ayurveda Mahavidyalaya, Vijayapur, Karnataka, India.

ABSTRACT

Ayurveda has a unique specialty of holistic approach and includes all the factors which are necessary for maintenance of health. *Trigunas* are essential drives of the mind which differentiate individuals on the basis of their psychological constitution. Genetically determined, these psychological characteristics are dependent on the relative dominance of the three *Gunas*. *Manasa Prakruti* features pertain to the mind and mental activities of the person. Due to their resemblance in qualities to that of almighty god, names were designated accordingly. Totally 16 types of *Manasika Prakruti* are described in *Charaka Samhita*. After proper understanding of *Satwa Prakruti* one should initiate appropriate therapy. *Maha Prakruti's* are those which manifests due to influence of *Satva*, *Raja* and *Tama* and knowledge of the constitution is very much essential. Three types of psyche are described to be born from virtue, anger and delusion these are said to be superior, medium and inferior respectively. Seven, Six and three respectively are said to be the types of these psyche. To prescribe medicines, knowledge of this is essential.

Key words: *Sharira Prakruti*, *Manasika Prakruti*, *Satva*, *Raja*, *Tamas*.

INTRODUCTION

Human body is comprises of *Dosha*, *Dhatu*, *Agni*, *Indriya*, *Upadhatu* and *Sharirika Mala* and *Dhatu Mala*. Equilibrium and disequilibrium state of these components causes health and disease respectively. Before prescribing medicines one should know *Prakruti*, *Vikriti*, *Sara*, *Satmya*, *Agni*, *Bala*, *Pramana*, *Vaya*, *Desha*, *Ritu*, *Samhanana*, *Satwa* etc. to get desired results.^[1] *Prakruti* is one of the most

important components. It is the inherent characteristic property of an individual refers to the genetically determined physical and mental makeup; it is determined by sperms and ovum, season and condition of the uterus, food and regimens of the mother, nature of *Mahabhutas* comprising the fetus.^[2] *Doshas* dominating the sperms and ovum during the time of conception and also those inhabiting the uterus at that time determine the *Prakruti* of individual. The *Doshas* that ultimately emerge as dominant factors actually determine the *Prakruti*.^[3]

Acharya *Charaka* mentioned three types of *Manasa Prakruti* as *Satvika Prakruti*, *Rajasika Prakruti* and *Tamasika Prakruti*. Advantages of assessing *Manasa Prakruti* in an individual, help in identification and promotion of individual development, interpersonal skill and development of leadership qualities. *Prakruti* is of two types namely *Sharira Prakruti* (physical constitution of body) again subdivided into 7 types namely *Vataja*, *Pittaja*, *Kaphaja*, *Vata-Pittaja*, *Vata-Kaphaja*, *Pitta-Kaphaja* and *Sannipataja* and *Manas Prakruti* (Psychic constitution of body) mainly

Address for correspondence:

Dr. Sachin S. Bagali

Assistant Professor, Dept. of Basic Principles, BLDEA'S AVS Ayurveda Mahavidyalaya, Vijayapur - 586101, Karnataka, India.
E-mail: sachinsbagali@gmail.com

Submission Date : 15/10/2016 Accepted Date: 29/10/2016

Access this article online

Quick Response Code



Website: www.jaims.in

DOI: 10.21760/jaims.v1i3.4423

classified into three types i.e. *Sattvika*, *Rajasika* and *Tamasika Prakruti* again sub classified into 16 varieties.

Classification of Prakruti

Prakruti is classified into two main types

1. *Sharirika Prakruti* (Physical constitution of body) - 7 types of *Sharirika Prakruti* has been described; *Vataja*, *Pittaja*, *Kaphaja*, *Vata-Pittaja*, *Vata-Kaphaja*, *Pitta-Kaphaja* and *Sannipataja*.^[4]
2. *Manasika Prakruti* (Psychic constitution of body) - 16 varieties of *Manasika Prakruti* are described.^[5]

Assessment of *Manasika Prakruti* is very much important for the maintenance of health as well as to prescribe therapeutics. It is designed according to predominance of any one, two or all the *trigunas* i.e. *Sattva*, *Rajas* and *Tamas*. It is known as *Mahapraktiti* also and *trigunas* are considered as *Mahagunas*.

Common features of *Sattvika*, *Rajasika* and *Tamasika Prakriti* are discussed in this article. Assessment of *Manasika Prakriti* of an individual is essential for prophylaxis and treatment of diseases.

Sattvika type of *Prakruti* is best among all because of predominance of *Sattva* which is considered eternally pure, is not likely to vitiate or get vitiated. *Rajas* and *Tamas* are considered as *Manasika Doshas* in Ayurveda.^[6] So *Rajasika* and *Tamasika Prakruti* persons are more prone to various diseases and difficult to cure in comparison to *Sattvika Prakruti*. So prognosis depends upon the type of *Manas Prakruti* one belong to.

Manasika Prakruti is directly related to *Manas* (mind). So it shows the strength of mind which regulates the body because of its association with soul. Treatment procedures depend upon mental personality of an individual.

Rajasika and *Tamasika Prakruti* persons are not supposed to maintain punctuality and obedience in comparison to *Sattvika Prakruti* while *Rajasika* and *Tamasika Prakruti* persons have less bearing capacity of painful conditions. So determination of *Manasika*

Prakruti is essential to adopt diet and regimen as well as to plan suitable therapeutics.

How to assess the Manas Prakruti

Manasa Prakruti is of many types on the basis of predominance of one, two or three *trigunas* i.e. *Sattva*, *Rajas* and *Tamas*. But for the purpose of examination three varieties of *Manas Prakruti* are described namely *Satvika Prakruti*, *Rajasika Prakruti* and *Tamasika Prakruti*. Again three varieties are sub divided into 16 types.

The *Satvika Prakruti* is divided into seven types they are *Brahma Kaya*, *Mahendra Kaya*, *Varuna Kaya*, *Kubera Kaya*, *Gandharva Kaya*, *Risi Kaya*, *Yamya Kaya*.^[7]

The *Rajasa Prakruti* is divided into six types they are *Asura Kaya*, *Sarpa Kaya*, *Shakuna Kaya*, *Raksasa Kaya*, *Pishaca Kaya*, *Preta Kaya*.^[8]

The *Tamas Prakruti* is divided into three types they are *Pashu Kaya*, *Matsya Kaya*, *Vanaspatya Kaya*.^[9]

Character features of *Manasika Prakruti* are described below,

SATVIKA KAYA

1. *Brahma Kaya*^[10]

The features of *Brahma Satwa* are as follows,

- *Suchi* (purity)
- *Sathya* (truth)
- *Smruti* (memory)
- Freedom from *Kama* (passion), *Krodha* (anger), *Lobha* (greed), *Moha* (ignorance), *Irshya* (jealousy), *Amarsha* (intolerance)

2. *Mahendra Kaya*^[11]

The features of *Aindra Satwa* are as follows,

- *Ishwaryavanta* (lord-ship)
- *Dheyavyakya* (authoritative speech)
- *Yadnavana* (performance of sacred rituals)
- *Shura* (bravery)
- *Shakti Sampanna* (strength and splendor)

- *Aklisthakarma* (freedom from mean acts)
- *Dhirga Darshana* (far sightedness)
- *Dharma* (devotion to virtuous acts)
- *Artha* (earning of wealth)
- *Kama* (proper satisfaction of desires)

3. *Varuna Kaya*^[12]

The features of *Varuna Satwa* are as follows-

- *Shura* (bravery)
- *Dhira* (patience)
- *Shuchi* (purity)
- *Ashuchidweshina* (dislike for impurity)
- *Yadnavana* (observance of religious rites)
- *Ambhuvihara* (fondness for aquatic sports)
- *Aklisthakarma* (aversion for mean acts)
- Exhibition of *Kopa* (anger), *Prasada* (pleasure) in *Sthana* (proper place).

4. *Kubera Kaya*^[13]

The features of *Kubera Satwa* are as follows,

- *Mana* (honor)
- *Shukhavihara* (luxurious)
- Constant liking for *Dharma* (virtuous acts), *Artha* (wealth) and *Kama* (satisfaction of desire)
- *Shuchi* (purity)
- Exhibition of *Kopa* (anger)
- Liking for *Prasada* (pleasures)

5. *Gandharva Kaya*^[14]

The features of *Gandharva Satwa* are as follows,

- Liking of *Nrutya* (dancing), *Geeta* (singing), *Vada* (music)
- *Itihasa* (historical narrations) and *Purana* (epics)
- Constant fondness for *Gandha* (scents), *Malya* (garlands)
- *Anulepana* (unguents)

- *Vasana* (apparel)
- Association of *Streevihara* (women) and *Kama* (passion)

6. *Yamya Kaya*^[15]

The features of *Yamya Satwa* are as follows,

- *Smruti* (memory)
- *Vyapagatha raga* (freedom from attachment)
- *Irshya* (envy)
- *Dweshha* (hatred) and *Moha* (ignorance).

7. *Risi Kaya*^[16]

The features of *Arsa Satwa* are as follows,

- *Adhayana* (study)
- *Vrata* (sacred vows)
- *Homa* (oblations)
- *Bramhacharya* (celibacy)
- Freedom from *Mada* (pride), *Raga* (attachment), *Dweshha* (hatred), *Moha* (ignorance), *Lobha* (greed) and *Rosha* (anger)

RAJASA KAYA

1. *Asura Kaya*^[17]

The features of *Asura Satwa* are as follows,

- *Shura* (bravery)
- *Candha* (cruelty)
- *Asuya* (envy)
- *Ishvaravanta Aoupadika* (lordship movement in disguise)
- *Rodra* (violent)
- *Anukrosha* (truthfulness) and indulgence in *Atma Puja* (self-praise).

2. *Sarpa Kaya*^[18]

The features of *Sarpa Satwa* are as follows,

- *Shura* (bravery) when *Krudha* (when in wrathful disposition)

- *Bhiru* (cowardice) when *Akrudha* (when not in wrathful disposition)
- *Tiksna* (sharp reaction)
- *Ayasabahala* (excessive fatigue)
- *Santrastagochara* (looks as frightened)
- *Aharaviharapara* (interested in food and regimen)

3. *Shakuna Kaya* ^[19]

The features of *Shakuna Satwa* are as follows,

- *Anushaktakama* (Attachment with the passion)
- *Ajasraaharavihara* (excessive food and regimen)
- *Mananavastata* (unsteadiness)
- *Amarshana* (intolerance)
- *Asanchaya* (having no provision).

4. *Raksasa Kaya* ^[20]

The features of *Raksasa Satwa* are as follows;

- *Amarshana* (intolerance)
- Constant of *Kopa* (anger), Violence at weak points, *Krura* (cruelty)
- *Aharaatimatraruchiaamisha* (excessive practice and fondness for non-vegetarian food)
- Excessive *Swapna* (sleep), *Aayasa* (lethargy) and *Irsha* (jealous).

5. *Pishaca Kaya* ^[21]

The features of *Paishaca Satwa* are as follows;

- *Mahasana* (Excess desire of food)
- *Streerahasyakama* (Satisfying with women in lonely place)
- *Asuchi* (Unclean habits)
- *Asuchidwesa* (Disliking for cleanliness)
- *Bhiru* (cowardice) and *Bhisa* (Terrifying character)
- *Vikruta Ahara Vihara Sheela* (Abnormal conduct of diet and regimens).

6. *Preta Kaya* ^[22]

The features of *Preta Satwa* are as follows;

- *Ati Ahara Kama* (Excessive desire of food)
- *Atidukhasheela* (Excessively painful disposition in character)
- *Asuya* (Envy)
- *Atilolupa* (Excessive greediness)
- *Akarma* (Inaction).

TAMAS KAYA

1. *Pashu Kaya* ^[23]

The features of *PasavaSatva* are as follows;

- *Amedasa* (Lack of intelligence)
- *Gipushiachara* (Hateful conduct)
- *Ahara* (Food habit)
- *Maithunapara* (Excessive sexual indulgence)
- *Swapnashilam* (Sleeping character)

2. *Matsya Kaya* ^[24]

The features of *Matsya Satva* are as follows;

- *Bhiru* (Cowardice)
- *Abhudha* (Lack of intelligence)
- *Aharalubdha* (Greediness for food)
- *Anavastitha* (Unsteadiness)
- *Kama* (Constant passionate)
- *Krodha* (Wrathful mood)
- *Saranasheela* (Fondness for constant movement)
- *Toyakama* (Desire for water)

3. *Vanaspatya Kaya* ^[25]

The features of *Vanaspatya Satwa* are as follows;

- *Alasa* (Laziness)
- *Anivista Ahara* (Indulgence in food)
- *Sarva Bhudhi Anga Hina* (Deficiency of all the intellectual faculties).

CONCLUSION

Prakruti has prime importance in both healthy and diseased persons. By understanding the individual

constitution of every individual, we know which food, drink, exercise etc. are appropriate for maintaining their health. *Manasa Prakruti* assessment is an expensive and labor-intensive process. Assessment tools need to be developed and validated to measure the qualities. Along with the development of an instrument, collaborating with an expert to validate scale is extremely important to avoid bias. Assessment of personalities based on *Manasa Prakruti* can provide an important contribution to research studies. So to get an assessment; validated personality inventories, expert opinion to analyze the self-reports of individuals, observation of individual reaction to agreement of statement by psychologist and cost effective objective parameters are needed.

REFERENCES

1. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:276.
2. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:277.
3. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:277.
4. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:277.
5. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:324.
6. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:323.
7. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:323.
8. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:324.
9. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:324.
10. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:323.
11. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:323.
12. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:323.
13. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:323.
14. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi: Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:323.
15. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya.

- Varanasi : Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:323.
16. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:323.
17. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:324.
18. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:324.
19. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:324.
20. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:324.
21. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:324.
22. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:324.
23. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:324.
24. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:324.
25. Agnivesha. "Charaka Samhita". Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta. Edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan. Ed. reprint, 2004:324.

How to cite this article: Sachin S. Bagali, Umapati C. Baragi. Concept of *Manasa Prakruti* as described in Charaka Samhita. J Ayurveda Integr Med Sci 2016;3:81-86.
<http://dx.doi.org/10.21760/jaims.v1i3.4423>

Source of Support: Nil, **Conflict of Interest:** None declared.
